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WHOLE NO. 841

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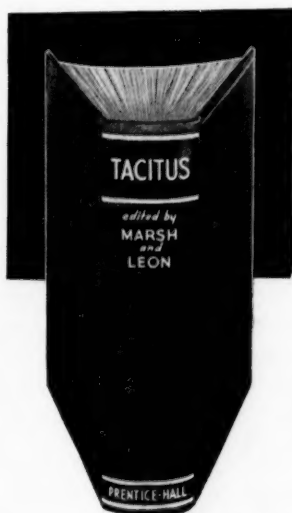
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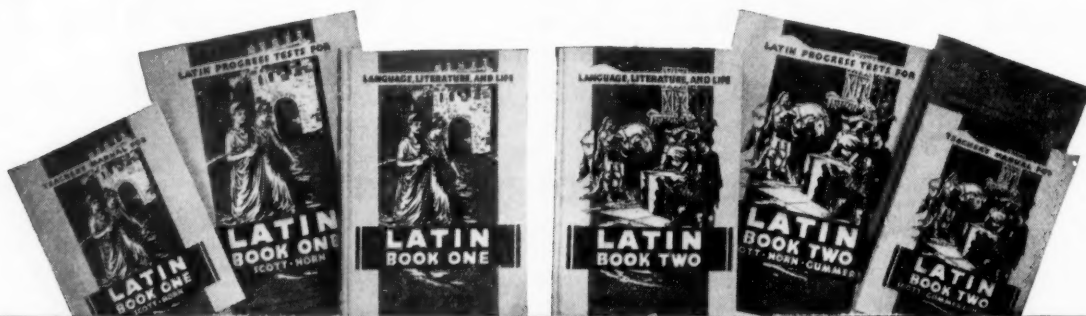
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WHOLE No. 841

REVIEWS

The Cambridge Ancient History. Vol. XI, The Imperial Peace, A. D. 70-192. Edited by S. A. Cook, F. E. Adcock, and M. P. Charlesworth; pp. xxvii, 997, 21 tables, maps, etc. New York: Macmillan, 1936. \$10.50

The Cambridge Ancient History never disappoints. Once more we are treated to a generous outpouring of authoritative material and opinion to read and ponder for some time to come. To judge by the results The Imperial Peace is a subject especially congenial to the English editors and contributors; they have an understanding for such matters that enables them to tackle administrative and military problems with a calm sobriety and keen insight which render those problems very real. Syme's chapter, Flavian Wars and Frontiers, and Longden's, The Wars of Trajan, are cases in point.

The plan of the volume is to be commended. Beside the two mentioned there are only four narrative chapters, which are surely enough in a period where the narrative sources are so notoriously weak. Charlesworth gives a clear account and appraisal of the Flavians and their internal policies; the sanity of his sympathetic estimate of Vespasian would have satisfied the common sense of the emperor himself. Of Titus, of whom little is known, little is said. The treatment of Domitian is well balanced; the traditional charges are handled *sine ira*, and at the same time full justice is done to what good is known of the 'tyrant'. While conjectures are ventured, nowhere does asseveration outrun knowledge and documentation. All this is in pleasant contrast to Weber's chapters where there is too much attempt to make the Antonine period a living reality by dressing up the threadbare sources with purple patches; while no resource of learning is left unused, one wearies of a continuous

psychologizing which is too subjective for historiography and too heavy handed for a good novel.

Seven chapters treat of the frontier peoples and the provinces. In Chapter Two, the Swedish scholar Ekholm renders a dispassionate account, free from nationalistic racial nonsense, of the inhabitants of Germany, Scandinavia and the east Baltic region in which he skillfully correlates the data of Tacitus' Germania (and the other scant sources) with the newest results partly of linguistic but chiefly of archaeological science. The chapter is finished out by the Hungarian Alföldi who ably summarizes the previous history of the Getae and Dacians preliminary to the discussion of Roman dealings with these people under the Flavians and Trajan. In Chapter Three, The Sarmatae and Parthians, Rostovtzeff once more demonstrates his amazing capacity for making a living synthesis out of widely scattered data that seem unimportant to less daring and imaginative minds. From the reader's viewpoint, the five chapters which survey the internal conditions of the provinces suffer a little from sameness, and one can almost see protruding the bones of a skeleton outline submitted by the editors to the contributors. But this is a minor defect, and in spite of it the individuality of the different provinces is ably portrayed; Cumont's chapter on Syria is an outstanding contribution.

Matters of a more general character are treated in the other chapters. Six of these deal with religion, literature and art, social life and the law. Sandbach's presentation of Greek Literature, Philosophy and Science and Sikes' of Latin Literature of the Silver Age are models of concise and cogent treatment; the literary art of Wight Duff writing on Social Life in Rome and Italy renders palatable much *repetita crumbe* from Pliny, Martial, Juvenal and Statius. If Chapter Ten, The Principate and the Administra-

tion, and Chapter Eleven, Rome and the Empire, both by Hugh Last, were deliberately placed by the editors to evoke a commonplace remark, the present reviewer is willing to succumb to the obvious and call them the keystone of the volume. Taken together with Last's other work, they stamp him as one of the ablest students and writers of history in our time. With sure hand and keen eye, both guided by masterly knowledge, he reaches for the essence of the empire, and few men have ever come nearer to reaching it. Quite as interesting as his account of the nature of the imperial structure are his generalizations about it. Especially apposite, not to say timely, is the question he raises, while doing full justice to the greatness of Roman rule, whether the paternal efficiency of the government of a Hadrian is not dearly bought if its cost be the undermining of democracy and local self-reliance.

One thing more must be said before taking leave of this notable volume. The number of times that various contributors take occasion to cite the published work of Rostovtzeff, especially his *Social and Economic History of the Roman Empire*, either to confirm his findings or respectfully to differ from them, suggest that a book on the period under consideration must have been a very different thing if his work had not been done. This fact is not unknown to the editors who themselves generously allude to it in the Preface.

ERNEST L. HETTICH

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Zeit und Heimat der homerischen Epen. By Heinrich Rüter; pp. 293. Berlin: de Gruyter, 1937. 4.80M.

The author has already published German translations of his *Ur-Ilias* and *Ur-Odyssee*¹ and in the present volume maintains and defends the views there expressed. The book is colored throughout with excessive admiration for Dörpfeld, whose theories are accepted without reservation. Rüter believes that 'Kerngedichte' containing the wrath of Achilles and the homecoming of Odysseus were composed by Achaean bards on the mainland of Greece in the twelfth century (267; cf. 136); Homer changed and expanded the poems in the ninth century, but the original

unity of the epics was lost in this process of reworking (5). Rüter examines the *Iliad* and the *Odyssey* in the light of modern archaeological research, especially the topography and geography described in the poems; he discusses the social life and the religious conceptions—and all prove for him the existence of the twelfth century original poems. Even the linguistic evidence he finds conclusive, for he accepts Mahlow's theory that there are no Aeolic forms in Homer: 'Die Sprache der Epen . . . ist kein künstliches Gemisch mehr von Dialekten, keine vom Dichter erfundene Kunstsprache sondern ursprünglich ein urgriechischer Dialekt' (115).

The arguments are not convincing. For example, Rüter finds that the topography of Troy fits the descriptions in the *Iliad*, with the exception of passages in Books VII and XII, and these passages he considers 'späte Eindichtung eines neuionischen Sängers' (23; cf. 28). However, many of the Homeric references which he believes agree with the results of modern excavations come from books which do not belong to his *Ur-Ilias*. He explains this by saying: 'das einmal geschaffene Bild der Stadt auch für die Zu- und Umdichtung späterer Zeiten massgebend blieb' (20). Thus the so-called later additions can be both inconsistent and consistent with the narrative of the original epic; such reasoning makes it difficult to accept the author's belief that certain books must be late, while others have come down in their present form from the twelfth century. The author's treatment of the Homeric deities is equally questionable. He believes that in the original epics the gods were omniscient and omnipotent and all passages in which human weaknesses are ascribed to them, such as fear, anger, hatred, are later (243 f.). Of the quarrel of Zeus and Hera (Il. 1.533-611) he says: 'Wie könnte der Dichter des Zornliedes solche Bilder im Kopfe getragen haben! Es sind scherzhafte Darstellungen eines Nachdichters' (235). On the same basis Rüter rejects the assemblies in IV and VIII, the beguiling of Zeus by Hera in XIV and many other scenes. But he fails to give any real evidence for the assumption that the anthropomorphism of the twelfth century differed so strikingly from that of the ninth.²

Rüter's work, nevertheless, is not without value for students of Homer; his classification of Homeric passages is useful; he summarizes a great mass of historical and archaeological material and displays a wide knowledge of Homeric scholarship. Unfortunately there is no indication in the book that the epics in their present form

¹ Homers *Odyssee* nach Dörpfelds Tageplan des ursprünglichen Epos von der Heimkehr des Odysseus (Vol. II of Dörpfeld's *Homers Odyssee. Die Wiederherstellung des ursprünglichen Epos von der Heimkehr des Odysseus nach dem Tageplan mit Beigaben über Homerische Geographie und Kultur*), München, 1925; Homers *Ilias. Versuch einer Wiederherstellung des Urgedichtes vom Zorn des Achilleus*, München, 1929.

² For a recent discussion of the difficulties involved in such a theory, cf. G. M. Calhoun, 'The Higher Criticism on Olympus,' *AJPh* 58 (1937) 257-274.

have any literary or poetic value. Although there is no doubt that back of the Iliad and Odyssey there was a long development of epic poetry, it does not necessarily follow that twelfth century poems had greater unity than that which exists in the epics as we have them. Furthermore, the fact that twelfth century conditions are so accurately reflected in the Homeric poems is no proof that large parts of the extant epics were composed at that time, and thus Rüter's material fails to support his main hypothesis.

GEORGE E. DUCKWORTH

Princeton University

Les Aitoliens à Delphes. Contribution à l'histoire de la Grèce centrale au III^e siècle av. J.-C. By Robert Flacelière; pp. xviii, 564. Paris: de Boccard, 1937. (Bibliothèque des Écoles Françaises d'Athènes et de Rome. Fascicule cent quarante-troisième) 80 fr.

This is an important and excellent book. Although intended primarily for students of the Hellenistic Period, it should be of interest also to all Classicists. In this review only a few of the more significant parts of the book can be mentioned.

Chapter I is devoted largely to a lucid geographical survey of the states belonging to the Aetolian League at the time of its greatest extent. Since the League embraced almost all Central Greece and most of Thessaly (see map at end of volume), Flacelière is able to reveal his familiarity with Greek topography by discussing the sites of cities, boundary problems, roads, mountain and river systems, etc. Then follow discussions of the constitution of the city of Delphi, of the organization of the Pylaeon-Delphic Amphictyony, and of the origin (before 326) and constitution of the Aetolian League. The Amphictyony arose around the sanctuary of Demeter Pylaea near Anthela so early that its members were *ethnē*, not *poleis*. It was probably the Sacred War of 600-590 which gave it a footing at Delphi. Thereafter Delphi played the more important role, but the Council still met on occasion at Anthela.

In Chapter II the vexed question of the date of the installation of the Aetolians at Delphi is discussed. Unfortunately no lists of *hieromnēmones* are extant from 300 until 279/8. In that latter year the Aetolians had two representatives in the Amphictyonic Council. Despite the dearth of epigraphical evidence, Flacelière argues convincingly from literary sources that Aetolia secured control of Delphi between 301 and 298 as a result of the confusion following on Ipsus. To support his contention he adduces the Aetolian-Boeotian treaty, which, with Beloch, he dates

ca. 300. The Aetolians were certainly holding Delphi in 290/89, for in that year Demetrius Poliorcetes held the Pythian Games in Athens. In short order two unsuccessful 'Sacred Wars' were waged against Aetolia, the first by Demetrius in 289, thwarted largely by the aid Pyrrhus furnished the Aetolians, the second in 280 by Sparta, four cities of Achaea, and Athens. By twice repulsing efforts to expel them from Delphi, the Aetolians clearly revealed their strength.

In Chapter III, Flacelière discusses the Gallic Invasion of 279/8. He follows M. Segrè in maintaining that Delphi was not sacked. The heroism of the Aetolians in defense of Greece naturally increased their prestige. Henceforth it was difficult for the Greeks to consider them half-barbarians. In the first Amphictyonic decree after the invasion—archon Hieron, 279/8 according to Flacelière—the Aetolians had two *hieromnēmones* in the Council. The Phocians, owing to their alliance with Aetolia and their bravery in defense of Delphi, were represented in the Council for the first time since their expulsion by Philip II in 346.

Delphic Chronology and the Soteria are the subjects of Chapter IV. Obviously this will be the most controversial part of the book. Every scholar owes a debt of gratitude to Flacelière for the frankness and clarity with which he has exposed the state of the evidence and the nature of the difficulties. After 278 the sources for the history of Central Greece, save for the sketch in Books I-II of Polybius and for Plutarch, are chiefly the Delphic inscriptions. Between 300 and 200 there are preserved the names of about 93 Delphic archons, mostly on decrees of *proxenia* (Appendix II), but these inscriptions in themselves do not throw much light on the problem of chronology since only in the case of the last—Mantias 200/199—is there an assured synchronism. Fortunately from Hieron, 279/8, to Ekephylos, 193/2, we have about 70 Amphictyonic acts with lists of *hieromnēmones* (Appendix I). These lists are all-important because of the now generally accepted hypothesis which has been formulated from them. Flacelière expresses this hypothesis as follows: 'le nombre des hiéromnémones aitolien à un moment donné dépend directement de l'extension territoriale de la Confédération au même moment, les Aitoliens s'étant contentés d'exercer les voix amphictioniques des peuples incorporés à leur État.' Thus the relative order of Amphictyonic acts can be determined with considerable certainty, but, since only about 30 amphictyonic lists contain the names of archons, many chronological problems still remain unsolved. Fixed points are necessary, and these can be secured only by a study of those

amphictyonic texts which are catalogues of competitors or of victors in the Soteria. Herein lie the most controversial problems of Delphic chronology in the third century. The principal documents relative to the Soteria are of two sorts: (1) Decrees of acceptance to the festival from five cities; (2) Lists of competitors and of victors. Flacelière adopts Roussel's theory that the decrees of acceptance belong not to the first institution of the Soteria by the Amphictyony but to a reorganization of it by the Aetolians; the lists of competitors are all prior to this reorganization, while those of victors, where the Aetolian *agōnothetēs* is mentioned, are later. The Athenian decree of acceptance is dated by the Athenian archon, Polyuktos. New evidence leads Flacelière to place this magistrate in 243/2. This date causes him to renounce his former belief that the Soteria was a festival occurring every four years and to maintain that it took place annually.

The expansion of the Aetolian League from 278-245 is treated in Chapter V. By avoiding direct conflict with Macedon, Aetolia almost doubled the extent of her territory. Flacelière assigns the Aetolian-Athenian treaty to 272 and the Aetolian-Acarnanian alliance to the period 272-270. From the archonship of Peithagoras, ca. 262, until the end of their domination at Delphi, the Aetolians controlled the majority of the *hieromnēmones*. To placate the rest of the Greek world, they granted to the Amphictyonic Council as much independence as was consonant with their interests. The city of Delphi, Flacelière thinks, was never properly speaking a part of the Aetolian League. It was united to the League by *isopoliteia* rather than by *sympoliteia*. The Aetolians respected the autonomy of Delphi also so far as was consistent with their interests.

Aetolia's most flourishing period, 245-226, is the subject of Chapter VI. The first celebration of the new Soteria was held in the autumn of 242 under the presidency of an Aetolian *agōnothetēs*. The festival was annual, but, like the Pythia, at four year intervals it was supposed to be especially magnificent. Flacelière shows clearly, however, that because of the disapproval felt by most Greek states for the Aetolian domination in Delphi, the hopes of the Aetolians for the fame of this festival were disappointed. Regarding the Demetrian War, Flacelière argues that the Aetolians were the real gainers. The year 226, he maintains, marks the apogee of Aetolian power. Aetolia had almost realized the dream of Jason of Pherae, of Thebes, and of Philip II of having the hegemony in Greece based on the religious prestige of the panhellenic sanctuary of Pythian Apollo. Delphi, although theoretically retaining its independence, had

become a sort of second capital for Aetolia—religious and artistic—while Thermos remained the political capital. Aetolia looked on Delphi as Macedon had on Athens. Both powers were newcomers among the great states of the Greek world and felt the need of attaching themselves closely to famous centers of the purest Hellenic tradition.

Chapter VII covers the decline of the Aetolians from 226 until the liberation of Delphi by the Romans in 191. The events of these years are too complex even to be mentioned here. I disagree on several points with Flacelière on the status of Thessaly in this period. In TAPA 63 (1932) 126-155 (accepted and confirmed by S. Dow and C. Edson, Harvard Studies in Classical Philology 48 (1937) 166-168), I argued that Antigonos Doson in 229 or 228 recovered all Thessaly save Achaea Phthiotis. Flacelière overlooked this paper and maintains that Doson recovered Perrhaebia ca. 223 and that Philip V regained large parts of Thessaly in the First Macedonian War.

In the final chapter Flacelière gives an excellent summary of some of the conclusions to be drawn from his investigations. These conclusions are chiefly concerned with Aetolia's policy toward Delphi and the Amphictyonic Council. Needless to say this chapter deserves the close attention of all students of the Hellenistic Period as, in fact, does every page in this masterly book.

There are two appendices containing all the relevant inscriptions, full indices, numerous tables, a map, and a useful thirteen page bibliography.

JOHN V. A. FINE

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Altgermanien im Erdkundebuch des Claudius Ptolemaeus. By Th. Steche; pp. iv, 192, with two text-maps. Leipzig: Kabitzsch, 1937. 9.60M.

Ptolemaic studies in reference to early Germany have naturally interested German scholars. The problem of interpreting Ptolemy's text, which is only an explanation of his maps which have survived in many manuscripts, has occupied them for a century past. The main difficulties of interpretation are due to his mistaken longitudes and his inaccurate knowledge of rivers and mountains. Many of the names of rivers and two-thirds of those of mountains do not appear elsewhere for purposes of comparison. The present work is the last in a long list of attempts to appraise just what contribution Ptolemy made to our knowledge of prehistoric Germany.

One of the interesting preliminary problems

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treated in Part 1 (1-56) is Ptolemy's longitudes and latitudes for N. W. Europe (4-7; 27-34), a long-disputed problem largely solved by Cuntz. While Ptolemy's latitudes are generally right, his longitudes are everywhere wrong. His prime meridian ran through the westernmost of the Fortunate Islands—Ferro of the Canaries—which was displaced by that of Greenwich only in the last century. Ptolemy (1.4) based his degrees of longitude on Pliny's notice (H.N. 2.180), ultimately traced to Marinus of Tyre by P. Schnabel, of the eclipse of the moon on the eve of the battle of Arbela, Sept. 331 B. C., which the Roman naturalist said began at Arbela on the Euphrates in the fifth hour and at Carthage in the second. Accepting this as exact, Ptolemy reckoned the two towns were 45° (really $31\frac{1}{2}^\circ$) apart, and so all his computations are too short, about four-fifths of reality. Thus he placed Alexandria 60° east of Ferro (really 48°) and the south point of India 180° (really 126°)—the latter, however, as the author notes, one of the most fortunate mistakes in world history, since it caused Columbus to underrate the distance from Spain westward to China and India. While in his earliest and greatest book, the mathematical and astronomical *Megale Syntaxis* (2.6) Ptolemy followed Hipparchus' almost exact length of an equatorial degree of longitude at 700 Greek stadia, in his last book, the *Geographike Hyphegesis*, he changed this under the influence of Marinus to 500 stadia by accepting the latter's fifth and second hour eclipse mentioned.

Ptolemy chose Gesoriacum (Boulogne-sur-Mer), one of his ten key-cities, as the point from which to reckon longitudes and latitudes for the northwest coast of Europe, but unfortunately placed it and the entire coast from Lisbon north ca. $2\frac{1}{2}^\circ$ too far north and at the same time pushed the German coast ca. 2° too far east. This mistake is traceable to Marinus' double identity of the *Sacrum Promontorium*, since he had used a nautical guide for the coast from Gibraltar to that point (Cape Roca) just northwest of Lisbon—the furthest point west in continental Europe—and another guide northward from the *Sacrum Promontorium*, now identical with Cape St. Vincent at the southwestern corner of Portugal nearly 2° south of Roca. Thus the entire coast from Lisbon to the Vistula mouth was wrongly computed.

Part 2 (57-124) is concerned with the sixty-nine German tribes in Ptolemy's text. As Tacitus in the *Germania* (20-43) had named only forty and the two writers have only twenty-two in common, all sorts of explanations have been offered for the discrepancy. Some have assumed

that certain tribes had two or three different names simultaneously, which is linguistically improbable, while others have more reasonably assumed that in the years 100-150 certain tribal names had fallen into disuse and had been replaced by one or more newer ones. Steche's explanation (59), however, that many names of tribes in Ptolemy's text merely represent subdivisions ('Gau') is better. He points out that Tacitus as a historian was interested in government and customs, while Ptolemy as a geographer used names of smaller tribal units which were more important than larger ones to the Roman merchants from whose itineraries he drew his data. This also explains why many of Ptolemy's names occur in no other work. These sixty-nine tribes are discussed in ten sections (60-124) starting from the northwest along the Lower Rhine and ending in the southeast on the Danube.

Part 3 (125-181) discusses the German towns, wrongly called 'cities' (*poleis*) by Ptolemy. Those in the area between the Rhine and the Vistula are divided into four horizontal zones, ninety-five in all—a greater number than in any other ancient writer. While in Ptolemy's text they are described in a west-east direction, curiously on his map (Karte 2, 129) they appear in a north-south direction. Gnirs explained this by assuming that the north-south rows corresponded with Roman merchant routes from the Roman frontier on the Danube to the coasts of the North and Baltic Seas, from which itineraries Ptolemy drew them on his map and only finally, when writing the explanatory text, changed their direction to west-east. There is introduced an interesting discussion of Roman itineraries in general, only ten of which have survived, but none for Germany. The Roman names in such itineraries, e.g. the *Itinerarium Antonini* of the third century—which is in part concerned with the Rhine region—appear either in the ablative (originally with *ab*) or accusative, thus indicating the starting-point and goal respectively. Later the ablatives in *-a* or *-o*, or accusatives in *-um* became the basic form of the name, but never the nominative in *-us*. But Ptolemy in Greek used the nominative neuter *-on* (the masculine *-os* appearing only in three names). To the time of Gnirs all scholars tried to identify Ptolemy's towns on the basis of their given longitudes and latitudes with modern places of similar names. We now know, however, that Ptolemy's degrees of latitude and longitude for all German towns do not rest on astronomical observations on the spot, but were compiled in Alexandria on the basis of distances apart of the towns as given roughly by the Roman merchants. Steche, following Gnirs, reconstructs (141-181)

eight such German itineraries with full discussion of each town in Ptolemy's lists, starting with the easternmost north-south row, whose thirteen towns are clearest, and working thence westward.

Finally Steche reverses some of the ill-favored modern judgments of the Geography—especially that of Muellenhoff to the effect that 'not a single statement is completely right'—on the basis of the labors of Schnabel and Kubitsch, who have found that most of the mistakes heretofore attributed to Ptolemy should rather be blamed on Marinus. Thus he reverts to the more favorable judgment expressed just a century ago by Zeuss that 'Ptolemy's map of the German tribes contains far more material for purely geographical judgments than Tacitus' entire work on Germany' (Einl. vii).

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Die antiken Münzen Nord-Griechenlands.

Band III, Makedonia und Paionia, Zweite Abteilung. By Hugo Gaebler; pp. viii, 234, 40 plates. Berlin: de Gruyter, 1935. 40M.

The first eighteen pages of this book recapitulate the district coinage of Macedonia between 187 and 148 B. C. and the Roman provincial issues from 148 to the middle of the third century after Christ, a coinage with which the author had dealt very adequately in the first fascicle (1906) of this volume. The main part of the book (19-133) gives a brief resume of the coinage of the Macedonian tribes and of that of the city mints active in the Greek or Roman period. Then come ten pages devoted to the unattributed silver from Macedonian mints (134-143); these are followed by the sections on the Thracian-Macedonian dynasts (144-148), the kings of Macedon (including the gold issue signed by Titus Quinctius Flamininus), and the kings of Paeonia (148-206). The book is completed by a long list of coins which the author considers as forgeries (207-218), good classified indices, and forty plates with very fine illustrations of the coins described in the text.

The principal merits and defects of this work have been indicated by E. T. Newell in an excellent review (AJP 40 [1936] 395-397). Aside from the section on 'forgeries,' which not infrequently falls into absurdity (for detailed criticism cf. Newell, loc. cit., 396-397), the book gives us a most convenient and useful review of the coinages with which it deals. For this the excellent, conscientious scholarship of Dr. Gaebler is ample warrant. That Dr. Gaebler chose to devote his high abilities to epitomization rather than to

a definitive study of the Macedonian mints—or to some part of them—is regrettable.

The inadequacies of epitomization are particularly felt in the issues of the great civil and royal mints from the sixth through the fourth centuries B. C. Here the reader is severely handicapped by the author's failure to document his reconstruction of the numismatic history with a sufficiently large number of coins. Furthermore, the reader, unless he be a specialist in Macedonian history, is much in danger of being deceived by the definiteness and apparent simplicity of the absolute chronology adopted for the issues of various mints—a simplicity, be it said, which is for the most part obtained not by a careful sifting of the evidence pertinent to the solution of the problems involved but rather by a sort of conspiracy of silence, which may be economical but is not elucidating. As an example we may take Acanthus, the end of whose silver coinage Dr. Gaebler places 'ca. 380 B. C.,' seeming to imply that the Chalcidic 'League' was responsible for the termination of the issues of silver (27 and 29). If the end of silver coinage at Acanthus is to be connected with Chalcidic encroachment, there is hardly a period in all the first half of the fourth century more unsuitable for the terminus ante quem than ca. 380, when Acanthus, Apollonia, and Sparta were together just on the point of administering to the Chalcidians a decisive check (Xenophon, Hell., 5.2.11 ff.; 5.2.39; 5.3.3; 5.3.18 and 26). Again, in reading the date 358 B. C. as the time of the incorporation of Acanthus by Philip II and consequently the terminus ante quem for the city's issues of bronze, the student is liable to forget for the moment the document of 349/8 wherein the Athenians recorded their praise for ambassadors of Acanthus and Dium (Schweigert, Hesperia, 6 [1937] 329-332 = I.G., II² 210 + 259 + EM 6874). And again, a somewhat more extensive documentation on the *Forepart of bull* | *Quadripartite incuse* series of tetrobols at Acanthus might show the reader evidence to indicate that the issue of this series by the style of its extant specimens was not restricted to the periods before ca. 480 and after ca. 424 B. C.; for specimens are extant which are intermediate in style between the group of primitive coins and the group of advanced coins catalogued by Dr. Gaebler (for example, Olynthus VI, 101); and in fact the issuance of this series has been admitted for the period between 480 and 424 (cf. Babelon, *Traité II*¹, p. 1179). Epitomization, too, is probably responsible for the failure to state such problems as that of the terminus post quem of the first period of coinage at Amphipolis. For all the reader can find to the contrary it is a well established fact that the

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facing heads of Apollo on tetradrachms of this mint could not have been struck before Cimon's head of Arethusa at Syracuse, though in reality there is a growing body of opinion against any such proposition (cf. West, Fifth and Fourth Century Gold Coins from the Thracian Coast, Num. Notes and Monographs No. 40 [1929] 168, note 1; Seltman, Gr. Coins, 116). But this is no place for a detailed list of the still unsolved problems of Macedonian numismatics. We may close with one more notice to the count against epitomization, the omission of the bronze series at Dicaea (*Nymph | Forepart of bull*), at Dium (cf. Olynthus III, 769; probably the town on Acte), at Sermylia (Olynthus III, 881-885; VI, 855-856), and at Terone (Olynthus III, 887-895; VI, 859-876).

The shortcomings of this book should not, however, be allowed to obscure its very real merit. Not infrequently the author has adduced some definite bit of evidence to fix the date of a series of coins which had been vague. For example, he has noted a bronze of Cassander (177, note to no. 8) over-struck on a specimen of the anonymous royal issues of bronze, welcome evidence for the date of the latter series. Such occasional notes, the precision and adequacy of the coin descriptions, the general orderliness of the organization but serve to heighten the regret which all must feel that Dr. Gaebler chose to limit the scope of his work. Though he has by no means removed the need for a definitive study of the Macedonian mints, his book is nevertheless one which is at present indispensable to students of Macedonian history and Macedonian numismatics.

PAUL CLEMENT

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IN THE CLASSROOM

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A University President's View

... We face, and we must continue to face, the demand from an increasing number of students for advanced instruction in the field of the social sciences. This gives a pleasing indication of increased interest in public affairs upon which we may, I think, congratulate ourselves. But we must not for a second be flattered into the belief that the university will render better service to the public welfare simply through the enlargement of its curriculum in economics, government, recent history, international relations. I know of no evidence to indicate that a man will make a

better secretary of the interior, or a better collector of customs, or a better citizen, as a result of having concentrated upon the study of government than if he had concentrated on the Greek and Latin Classics. The mere size of our classes in the social sciences or the number of men taking their major work in that field is in no sense a guarantee that the men we graduate will be better citizens or more effective public officials. . . .

There are two results of this increase [in the number of students specializing in the social sciences], both of them bad and both dangerous if uncontrolled.

The first result is the inevitable multiplication of courses in the field of the social sciences. As we study the university catalogue of today in comparison with that of ten years ago, we cannot escape the fact that the field is being progressively and minutely subdivided into sections, each doubtless worthy of study in itself but out of all proportion to the amount of time that must be given to it by the student, and offered at the expense of broader aspects of other subjects. A still more dangerous concomitant of this subdivision is the tendency to offer constantly more courses of a descriptive and factual character, setting forth information doubtless in many cases not otherwise available, the result of the instructor's own research, but in no way conducive to the development of the mental processes of the student. Such courses are not merely wasteful of time; they are positively dangerous, for by the injection of a little knowledge they give the impression of an education where none exists.

The second result of the increased demand for instruction in the social sciences, also dangerous, is the tendency to weaken other departments of study which directly or indirectly are just as important to the national life. University budgets are limited; if more must be spent upon contemporary aspects of economics and politics it will tend to be at the expense of the Greek and Latin classics, philosophy, the modern languages and literature, the history of thought and art, even of the sciences. But these are fields that must be maintained and developed not merely because of our obligation to learning in the abstract but because of our responsibility for the national civilization. If our liberal colleges should become anything like schools of contemporary social science we run the risk of cultural disaster. I do not think it likely that the bogey will materialize. Counteracting forces will ultimately make themselves felt and presumably a turn in the tide of student demands will appear. In the meantime, however, it behooves university administrators to do something more than watch events.

It is not the part of wisdom, I am sure, to lay

down draconic restrictions designed to safeguard the departments in the traditional fields of study which seem threatened by contemporary aspects of the social sciences. Protection by administrative regulation I believe to be useless. The older departments, however, should be given the encouragement and the financial help necessary to a reinvigoration of their teaching methods and to regaining the student esteem. Partly because of their trust in tradition and confidence invoked by their former supremacy, they have failed to adapt themselves to the mind of changing younger generations; the time has come for them to face the necessity of such adaptation. They can save themselves only by answering the demands of intellectual interest. That they should be saved seems to me vitally important to the public service. Whatever the future career of the student, and whether or not he is to enter government service, with rare exceptions he should not concentrate exclusively in the contemporary aspects of social science and should be placed in an atmosphere where he can draw power from the liberal arts and sciences.

* * * * *

The foregoing words are excerpted from an address delivered by Dr. Charles Seymour, President of Yale University, before the members of the Association of American Universities at Providence, Rhode Island, on November 12, 1937. The subject of the address was 'The University Curriculum and Its Relation to Public Service'.

NEW BOOKS

The Buried Candelabrum, by Stefan Zweig. Viking Press, New York, 1937. \$2.50

Smoothly translated into English by Eden and Cedar Paul, this brief book gives an imaginative account of the secret burial of the seven-branched candlestick from Jerusalem in the vicinity of Jerusalem itself. Beginning with 455 A.D., the story is told of the life-long efforts of a Roman Jew to save the candlestick. We are told that there were gladiatorial fights in the Circus Maximus (9) and there are other lapses. Most of the book is a lament about Jewish persecution.

John F. Gummere
William Penn Charter School
Philadelphia, Pennsylvania

Kalendarium Romanum MCMXXXVIII, by Helen S. MacDonald. Scott, Foresman and Company, Chicago, 1938. \$0.50

This calendar is a valuable addition for display purposes on the Latin club bulletin board as well as a fine device for the visual comprehension of the Roman method of reckoning the days of the

month. The 13-page pamphlet, exclusive of advertising, with its attractive pictures, (selected from three of Scott, Foresman and Company's Latin textbooks) is certain to catch the attention of the most casual passer-by. There are two brief Latin quotations for each month, most of which will interest even the beginning students. Scott, Foresman and Company and the author have rendered an excellent service to Latin teachers by continuing the publication of this little pamphlet hitherto printed privately by Miss MacDonald.

R. H. C.

ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University, Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. The system of abbreviation used is that of Marouzeau in *L'Année Philologique*. For list of periodicals regularly abstracted and for full names of abstractors see the index number to each volume of CW.

Ancient Authors

Livy. Walter, Fritz—*Zu Livius und Velleius Paterculus*. 1. Livy: (1) Emends 8.28.3 *ut florem aetatis* to *<q>ui florem aetatis*. (2) Suggests parenthetic treatment of a number of loci to achieve easier reading. (3) Lacunae in B (ambergensis) are supplied—affirming again its superior MS authority for the fourth decad. (4) Proposes conjectures to rectify texts not included in B. II. Velleius Paterculus: The corrupt passage 2.47.2 *medium iam ex invidia Ponti et Camiliae* = . . . *potentiae male* (Lipsius) = . . . *potentiae quam male*. PhW 58 (1938) 28-32 (Plumpe)

Lucretius. Ferrari, Walter—*La doppia redazione del proemio IV di Lucrezio*. An answer to the objections of F. Drexler to J. Mewaldt's theory that the fourth book of the *De Rerum Natura* has a double introduction. A&R 39 (1937) 188-200 (De Lacy)

Tibullus. Schuster, Mauriz—*Volkskundliche Bemerkungen zu Tibulls Ambarvaliengedichte (II 1)*. (Second part to follow) Tibullus, living in an oversophisticated society, had a vague longing for the simple country-life of the past which he did not wholly understand. The author gives interesting parallels from Austrian, German, and occasionally Slavic folklore for lines 3-10, and attempts to explain the Indo-European origin of the practices. WS 55 (1937) 118-130 (Wallace)

Vergil. Frank, Tenney—*Augustus, Vergil, and the Augustan Elogia*. Between 27 and 22 B.C. Augustus sincerely strove to restore the ideals of the republic. The Augustan Elogia and Aeneid VI, both probably dating from this period, reflect the enthusiasm for the heroes of republican Rome. AJPh 59 (1938) 91-94 (De Lacy)

———. Knight, W. F. J.—*Cretae Oaxem*. Note on this famous crux in Vergil's first Eclogue. CR 51 (1937) 212-213 (Coleman-Norton)

Linguistics. Grammar. Metrics

Beiler, Ludwig—*Δύναμις und έξουσία*. Refutation of R. Hanslik's attempt to define the use in the New Testament of the first named term as the power peculiar to God and the second term as the power delegated to Christ. WS 55 (1937) 182-190 (Wallace)

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Mras, Karl—*Zu den Patronymika in nachhomerischer Zeit*. Patronymics in *-ides* and *-ades* were properly retained by the aristocratic families. The patronymic was used to give an impression of noble birth to Mnesarchus, father of Euripides, and to Philippus, father of Aristophanes. The terms *chreokopidai* and *hermokopidai* were of popular origin and punned on the patronymic and the *kopis*. Patronymics were applied to parvenus with comic effect by Lucian, Aristophanes, Moschus, Epicurus, and others; used particularly by Plautus in illegitimate Latin compounds. The MS reading of the ironical *Nichomachides* instead of the vulgate *Nichomachus* is restored to the text of Lysias 30.11.

WS 55 (1937) 78-81 (Wallace)

History. Social Studies

Hatzfeld, Jean—*L'expédition de Sicile et les Adonies de 415*. Piganiol's chronology (REG 50 [1937] 1-8), based on date of festival of Adonis at a much later period, leaves too little time for events of summer campaign in Sicily. Hatzfeld dates mutilation of Hermæ at new moon of June 7-8, last appropriation to generals (IG ² 302.56) about June 10, and departure of fleet about June 20.

REG 50 (1937) 293-303 (Heller)

Hohl, E.—*Zu den Testamenten des Augustus*. The last will of Augustus was drawn up Apr. 3, 13 A.D. This was in two copies, one written by his own hand, the other by his freedmen Polybius and Hilario. These two copies were the *two codices* mentioned by Suetonius, and it is incorrect to claim that the will was so voluminous that it filled two books. The three volumina, containing the instructions for his funeral, the *res gestæ*, and the *breviarium* of the empire, had nothing to do with the will proper. Hohl discusses the earlier wills made by Augustus. His article is mainly a criticism of views expressed by Weber, *Prinzeips, Studien zur Geschichte des Augustus*.

Klio 30 (1937) 323-342 (Johnson)

Klotz, A.—*Die Fahrt des Persers Sataspes an der Westküste Afrikas*. Herodotus' narrative of Sataspes is derived from a good source, and there is no reason to deny its authenticity. The Carthaginians would have permitted the passage of the Straits of Gibraltar because of their friendly relations with Xerxes. Moreover the currents of ocean and the winds on West coast of Africa are distinctly unfavorable to sailing vessels and there is nothing improbable in Sataspes' story that he was unable to make progress.

Klio 30 (1937) 343-346 (Johnson)

Epigraphy. Paleography. Numismatics

Crosby, Margaret—*Greek Inscriptions* (Illustrated). Twelve inscriptions, nearly all new, from the agora at Athens, continuing the reports published in previous volumes of *Hesperia*. One goes with IG ² 1590 and 1591, which therefore belong together. Another is from the base of a statue of Livia, in which the new epithet *Boulaia* is applied to her.

Hesperia 6 (1937) 442-468 (Durham)

Della Corte, Francesco—*Ancora dei Papiri Berlinesi 9870 e 9871*. The contents of these fragments from the pseudo-Hesiodic 'Catalogue' are similar not only to the Theogony 270 ff., but also to Ovid's story of Perseus (Metam. 4.631 ff.). Ovid apparently followed the Hesiodic version, which had been amplified in the Alexandrian period.

RFIC 65 N.S. 15 (1937) 42-45 (Duckworth)

D[e] S[anctis], G.—*Un epigramma di Tolemaide*. RFIC 65 N.S. 15 (1937) 53-55 (Juckworth)

Gerstinger, Hans—*Ein neuer lateinischer Papyrus aus der Sammlung 'Papyrus Erzherzog Rainer'*. Fragments from Cicero's First Oration against Catiline with parallel translation in Greek in Pap. Graec. Vindob. 30885a and 30885e, dating from the end of the 4th or the beginning of the 5th century. A page from a student's translation, made as an exercise or for his own use, originally a part of a codex containing the entire In Cat. I. This text is ca. 700 yrs. older than any other known text of the Catilinarians, and is important for text criticism. The editor's introduction contains a detailed bibliography of similar texts of other authors.

WS 55 (1937) 95-106 (Wallace)

Oellacher, Hans—*Ein rhetorischer Katechismus in einem Wiener Papyrus*. Pap. Graec. Vind. 754. A leaf of a de luxe codex dating from the period of Justinian. The preserved portion treats the Prooimion, Diegesis, various forms of Stasis. The author concludes that this is a *brevis artis libellus*, chiefly derived from Theodorus and Julius Victor, but also related to Auctor ad Herennium, Quintilian, Hermogenes, and Minucianus. Its chief importance lies in its preservation of Theodorus' treatment of Diegesis and its own definition of various types of Stasis.

WS 55 (1937) 68-78 (Wallace)

Pontani, Filippo Maria—*L'iscrizione della colonna naniiana*.

RFIC 65 N.S. 15 (1937) 50-53 (Duckworth)

Sanders, Henry A.—*A Birth Certificate of 138 A.D.* A fragmentary wax tablet (P.Mich.Inv.3994) containing a birth certificate of the same type as P.Mich. Inv.4529 (now P.Mich.III 169). Several peculiarities in the document are to be attributed to the ignorance of the scribe.

Aegyptus 17 (1937) 233-240 (Husselman)

Schwarz, Andreas B.—*Sicherungsübereignung und Zwangsvollstreckung in den Papyri (Aus Anlass von Stud. Ital. XII)*. A study of some phases of Graeco-Egyptian mortgage law based on a papyrus of the Società Italiana, published by Gabriella Schöpflich in the Studi italiani di filologia classica, N.S. 12 (1935) 103 ff. The document is a petition addressed to the *epitêrêtês xenikês praktoreias* of Oxyrhynchus in 201 A.D. by a creditor who desires to institute execution proceedings against a debtor. The author discusses the juristic significance of this and other parallel documents, and traces the steps in the legal procedure followed in personal and property executions.

Aegyptus 17 (1937) 241-282 (Husselman)

RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

Ancient Authors

Anthologia Graeca—Select Epigrams from the Greek Anthology, edited and translated by J. W. Mackail; 2 vols., Greek text, English text. London: Longmans, 1938. 3s.6d.

Chariton—Charitonis Aphrodisiensis, De Chaerea et Callirhoe Amatoriarum Libri Octo, recensuit et

emendavit Warren E. Blake; pp. xix, 142. New York: Oxford University Press, 1938. \$3.50

Entirely new critical edition of the romance of Chaereas and Callirhoe. A notable addition to the Oxford Classical Texts.

Hippocrates. Pohlenz, Max—Hippokratesstudien; pp. 67. Göttingen: Vandenhoeck and Ruprecht, 1937. 1.20M.

Literary History. Criticism

Higham, T. F. and C. M. Bowra—The Oxford Book of Greek Verse in Translation; pp. 893. London: Oxford University Press, 1938. 8s.6d.

Taylor, A. C.—Carlyle et la pensée latine. Études de littérature étrangère et comparée; pp. 442. Paris: Boivin, 1938. 60fr.

History. Social Studies

Bossowski, Franz—Die Abgrenzung des mandatum und der negotiorum gestio im klassischen und justinianischen Recht. Ein Beitr. zur Lehre v. d. Konkurrenz d. Klagen; pp. 156. Naklad Towarzystwa Naukowego (Lwow: Gubrynowicz), 1937

Ducati, Péricle—Le problème étrusque; pp. 200. Paris: Leroux, 1938. 40fr.

Hampf, Franz—Die griechischen Staatsverträge des 4. Jahrhunderts v. Christ. Geb.; pp. 144. Leipzig: Hirzel, 1938. 6M.

Wiet, Gaston—L'Égypte arabe, de la conquête arabe à la conquête ottomane (Hanotaux, Gabriel—Histoire de la nation égyptienne. T. IV); ill. Paris: Plon, 1938. 260fr.

Iorga, N.—Histoire des Roumains. Vol. 1, 1^{ère} partie, Les ancêtres avant les romains; pp. 316. Paris: Leroux, 1938. 40fr.

— Histoire des Roumains. Vol. 1, 2^e partie, Le sceau de Rome; pp. 410. Paris: Leroux, 1938. 50fr.

Lavedan, Pierre—Histoire ancienne: Histoire romaine; pp. 142, ill. Paris: Delagrave, 1938. 12fr.

Schmitt, Erich and others—Kultur der orientalischen Völker; pp. 300, ill., 4 pls. Potsdam: Athenaion, 1936-1937

Müller, Kurt—Über die Vermeidung störender Reflexe beim Photographieren griechischer Vasen; pp. 103-105, 1 pl. Göttingen: Vandenhoeck and Ruprecht, 1937. (Nachrichten von d. Ges. d. Wissenschaften zu Göttingen. Philol.-hist. Kl. Fachgr. 1, N.F. Bd. 2, Nr. 5) 2M.

Art. Archaeology

Royal Commission on Ancient and Historical Monuments—Ancient and Historical Monuments in Wales and Monmouthshire: Anglesey. Inventory. London: H.M.S.O., 1937. 37s.6d.

Epigraphy. Paleography. Numismatics

Führer durch die Staatliche Münzsammlung in München, T. 1, 2. München: Bayer. Numismat. Ges., 1935-1937.

Philosophy. Religion. Science

Contenau, G.—La médecine en Assyrie et en Babylonie. Coll. La médecine à travers le temps et l'espace; pp. 227, ill., 1 map. Paris: Maloine, 1938.

Haggerty, K. A.—La genèse des mythes; pp. 352, ill., 27 pls. Paris: Payot, 1938. 50fr.

Textbooks

Gosling, W. F.—A Basic Latin Vocabulary; pp. 128. London: U. L. P., 1938. 2s.

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